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discloses not only contemporary variations in different provinces, but distinctions of style and ideas at certain periods. After the decay following the century of Justinian (sixth), came the change brought about by the Iconoclastic persecution which brought into play fresh decorative ideas (eighth century). Under the Macedonian dynasty in the ninth century art entered on a second golden age that endured through the next century, with a marked return to antique beauty and models and a unification of architecture under a single domical type, with a tendency toward the Greek cross in plan and far greater slenderness of proportions, picturesqueness, and exterior polychromy. These peculiarities were further developed in the period of the Comneni (twelfth century). It was also now (tenth to thirteenth century) that Byzantine art exercised its widest influence outside its own domains, assisting in the great movement of art in Europe, dominating, especially, the revival of painting in Italy. One of the most novel features is the demonstration that even after the capture of Constantinople in 1204 and the disruption of the Empire by the Crusaders, Byzantine painting had a final burst of beauty during the fourteenth century corresponding in naturalism and charm with the contemporary Giottesque and Sienese schools.

There seems to have been no phase or branch of his theme that M. Diehl has not treated here with extraordinary thoroughness.

A. L. FROTHINGHAM.

*Les Chrétientés Celtiques.* Par Dom LOUIS GOUGAUD, Bénédictin de Saint-Michel de Farnborough. (Paris: Victor Lecoffre. 1911. Pp. xxxv, 410.)

DOM GOUGAUD'S name is well known to students of the Celtic Church by his articles on the subject which have appeared in the *Revue Bénédictine* and elsewhere, and in this, his capital work, which forms one of the volumes of the *Bibliothèque de l'Enseignement de l'Histoire Ecclésiastique*, he has given us the most complete, and at the same time a most succinct, account of the historical evolution, the origin and growth of the Christian Church in the different parts of the Celtic world. The appearance of the book at this moment is particularly happy when the best-known essays on the subject, namely, Zimmer's brilliant and erudite, though not always reliable, articles on the Celtic Church in Britain and Ireland (*Realencyclopädie*, X., 1901; English translation by Miss A. Meyer, London, 1902) and the same author on Medieval Irish Culture (*Prcussische Jahrbücher*, 1887; English translation by J. E. Edmonds, New York, 1891) are, in their English dress, reported to be out of print.

The subject treated by Dom Gougaud extends to the close of the eleventh century, when the religious institutions of Celtic Christianity, which in spite of differences had certain characteristics in common, lost their own religious physiognomy. On this period, which constitutes one of the most interesting chapters in the history of Christianity, much has

been written and much remains to be done. In *Les Chrétientés*, Dom Gougaud gives not only his own most valuable opinions but also what was perhaps most needed at the present stage of the study, a compendium of the views of his predecessors. In the case of points which are still *sub judice* the author is content to present the theories that have been advanced without adopting any one of them. The work shows an astonishingly wide acquaintance with the sources and the literature, which is examined with an independent and incisive criticism. As might be expected in a work of such comprehensiveness as the one before us, some phases of the subject are treated with more fulness than others. Especially worthy of notice are the chapters on Pelagianism, the controversies on the Paschal observance, and the tonsure, the origin of monasticism in Ireland and the constitution of the monastery, which reflects in many respects that of the clan; and the chapter on the illuminated manuscripts and the motives of ornamentation is the equal of, if it does not excel, the descriptions to be found in special works on the subject. It is shown conclusively, we think, that, except for the momentary intrusion of the Pelagian doctrines into a part of the Celtic world, the integrity of the Catholic faith was unimpaired, and that, in spite of an original outwardness, lack of organization and authority, which marked it off from that of Rome, the Celtic Church was not at any time dissentient and independent.

The author (p. 262) points to the need of a detailed study of the apocrypha, which enjoyed an especial favor in Ireland, and also (p. 284) of the rich folk-lore material of the Celts for the light it throws on their superstitious credulity. In connection with this subject, we may be permitted to call attention to the curious book of Walter Y. E. Wentz, *The Fairy-faith in Celtic Countries* (Rennes, 1909), which seems to have escaped the notice of the author. On pages 310-312 we find the best account, though brief, of the old, popular Celtic prayers which are most characteristic of the piety of the ancient Celts. The author is undoubtedly justified in limiting his study to the first thousand years of Celtic Christianity, but a history of the religiosity of the Celts would not be complete without some account of their religious songs and dramas and other folk-productions as they are found especially among their most widely separated branches, the Bretons and the Irish, which are still alive and contain elements, both pagan and Christian, peculiar to the race.

The serviceableness of the book is enhanced by the references, which constitute the most complete bibliography we have of the subject, and by the inclusion of three maps of Christian Ireland and Britain and of the extension of the Irish monastic institutions on the Continent, but we regret the absence of an index of subjects, which it remains for each reader to make for himself until the appearance of a new edition of the work.

JOSEPH DUNN.